

852 The next day was entirely uneventful. Wanias played about as
565 usual, and there was no dancing or any other ritual.

[435] On the following day there was great activity in preparation for the evening's events. Four pigs were killed in the early morning, and cooked in the usual manner. One had been killed some days before, and partly smoked, and another was cooked at a house some distance from the village, making six in all, each worth, to the natives, the equivalent of anything from £5 to £10 in our money, this indicating that the occasion was one of considerable importance.

852 Just before sundown Wanias was arrayed in several lengths of
565 shell currency, which were wound round and round his waist.
436 The ornamented hood was again laid over the two large taro plants, which now had black and red stripes painted on them. Behind, hanging from the roof of the hut, were two lengths of the most highly prized kind of ceremonial currency (*imun*), one made of the teeth of the flying fox, the other of porpoise teeth. This latter
[523] string was an heirloom of great value. To it was fastened a tooth of Pinari's (Wanias's mother's mother's brother) which had recently fallen out; a toe from the foot of Kakari (Wanias's mother's brother) which fell off a short time before as the result of a bad septic sore; and the little finger of a famous enemy.¹ Wanias was
[300] seated on the hood with these relics behind him. His hair was newly painted, red all over except for two dabs of black, one over each ear. All the other small children of the village were painted in the same manner.

852 The women began walking round as before, with the usual yells
565 (*waki*). Presently *Pesē* hoisted Wanias on to the ceremonial pack which she carried, and went round with him seated on it. This is
602 noteworthy, because, since she stands to him in the relation of *watſiſio*, in the ordinary way no physical contact is permitted between them. All his maternal relatives then started a ceremonial wailing, as for the dead. *Matēv*, his maternal grandmother, and her

● [726] ¹ The story of this little finger is as follows: *Sapia*, a warrior of the *Hahon*
[727] people who live in the hills, killed *Bururuk*, a *tsunau* of the coast, cut off his
266 finger and his mouth and took them back to the hills with him. The coast people killed *Sapia* in the bush. *Mawon*, a relative of *Sapia*, avenged him by killing some of the coast people. Ten men from coastal villages went and lay in wait for *Mawon*, who was eventually killed by *Na'uston*, *Pinari's* *tsaa* (mother's brother). *Mawon* was eaten, but *Na'uston* kept his little finger, in revenge for the similar insult to *Bururuk*, *Na'uston's* *kier* ('brother'), and this is the relic that now hangs on the string of ceremonial currency.

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cussing them, as was the case with any practices savouring of 'poison'. 789

WAR MAGIC

Fighting is for these people a thing of the past, and I did not make it a subject of special investigation. The following scraps of war magic, which came my way incidentally, are perhaps worth placing on record. 726 ● 789

To make a war canoe go fast. (Petats.)

Catch an *arori* (a special kind of snake) and cut off about three inches of its tail (length shown by gestures). Put this in the bottom of the *mon* and fix it there with putty nut. It must remain there always. You must let the snake go. It soon grows another tail. [825]

This is only for *mon* used in fighting. It makes the canoe outrun all the others and catch up with the enemy. It is not done to *mon* used for bonito fishing. There are no words used in this medicine.

The following account of preparations for an attack, and the capture of a prisoner, was given by Pinari, himself an old warrior, who had, as was obvious from the way in which he told it, himself often taken part in such raids.

"When our people went to fight in the olden days they would first prepare *wiriako*. To do this you take some lime, and the tip of an ear of a *tsunau* belonging to the enemy, whom you killed in another fight, and a bit of his eyelashes, and a bit of his pubic hair. Put these into a leaf with the lime, and make a bundle of it. This is powerful medicine belonging to the *war*. Get leaves of *kiwar* and hang them down the backs of the men who are going to fight. [826] [824]

"When you are ready to go out to fight, the man who understands about the *wiriako* undoes the packet, takes a pinch between his finger and thumb, puts it to his lips, and blows it in the direction of the enemy, calling out:

"*Pak! Gun ma ti si nom ini!*"

English. "Get (imperative) man that (he) come here."

He beckons with one hand, holding the packet of *wiriako* with the other hand, and says:

"*Di ma ia! Di ma ti si nom ini!*"

"Fetch him! Fetch man that (he) come here!"

"Then the spirit (*abtn*) of the man comes and enters the packet of *wiriako*. The man in charge of the packet binds it carefully and

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● 726 sticks it into his arm-band. Then he speaks to his men: "You wait,
789 presently the enemy we are after will come up; this *wiriako* will make him come up. You have your knives and axes ready."

"The man they are after wakes up and yawns. His skin feels bad. His ears are fastened, the *war* fasten them up, so that he cannot hear. His eyes are no good, he looks at our men and thinks they are trees. He sneezes, his belly shakes.

[537] "Then the leader of our men takes a spear in his right hand and an axe in his left, and creeps forward with knees bent. He motions to his men to surround the place silently. They creep up, with fierce gestures. The leader jumps up, spears his man in the side, and cuts him over the head with the axe; then he takes him on his shoulders and carries him off, shouting. (All this was illustrated very dramatically by Pinari, to the delight of the rest of the party.) When the fight is finished, the leader takes a pinch of *wiriako* and puts it on the front of his ear, and on his nostrils, then he eats a little of it, and it makes his stomach strong."

To ensure that a man's aim with bow and arrow shall be straight, he may employ the following procedure:

[824] Take the root of *moans* (*Leptarpis Banksii*) and chew it with the betel-mixture, rub your bow and arrows with the chewed mash. Spit more of the mash on to the flower of the same plant and wear it in your hair when you go out to fight

DISCUSSION

789 Without entering into the controversy that has raged round the
754 meaning of the word 'magic', I shall venture, in the pages that follow, to use it in its widest possible connotation, so as to bring together under this label all the various means, transcending his own ordinary exertions or those of his colleagues, by which an individual (or a group) within the area under consideration seeks to further purposes or to obtain objectives which seem to him desirable.

Summarizing briefly what has been said in previous chapters, it appears that the main occasions on which a native of the North-Western Solomons feels the necessity of supplementing his normal exertions may be grouped as follows:

1. At certain critical epochs in the life-history of the individual, e.g. birth, certain episodes of childhood, marriage, &c. The explicit purpose of much that is done on these occasions, as stated by the

1: Blackwood E-5 (1929-1930) 1935

ON6 Buka ON6

Kurtatchi

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to practise, cannibalism, these people never ate human flesh merely 266
to appease hunger, or as a relish to taro, as other flesh food is eaten. 721
There must always be some sanction behind the consumption of
man. With these natives, it was done as an insult or as a punish- [681]
ment, or as a necessary adjunct to certain ceremonies, and the usual 727
victims were enemies taken in war. The distinction is perhaps a
subtle one, since those who have eaten human flesh freely admit
that they enjoyed it, and although raids seem to have taken place
for a variety of reasons, it seems not unlikely that some excuse
might readily be found for undertaking one when the desire for a
taste of human flesh became strong. It will be remembered that
the staple diet of these folk is vegetarian, and that, at the present
time, their greatest luxury in the way of food is pigmeat.

One raid was certain to be reciprocated by another, and thus was 728
started a chain of retaliatory raids, first by one side and then by the 721
other, till one or other party tired of it and offered ceremonial
currency to compound the feud. They would then say to the other
party: 'All right, let us finish now, let us be good friends now. We
will come down to see you, and you will come up on top (i.e. into
the mountains) to our place.' It will be noted that it is the moun-
tain people who are represented as being the side to ask for a
cessation of hostilities, the account coming from the people of a
coastal village.

Pinari, *tumass* of Kurtatchi, told me the following details of a 726
raid in which he had taken part. He could give me no idea how
long ago it was.

The people of Gogoiv (a village on Buka) killed two men, Waripa, a 565
tumass, and another man who was a commoner, while they were shoot-
ing fish from a canoe. Both men belonged to Tiop. The rest of the
people were away at one of the *api* ceremonies. The people of Tiop
asked us to help avenge them. A *tumass* from Tabut came with me, 264
and we went and raided Gogoiv and killed a man, and took him in a
canoe to Tiop, and we all ate him there in revenge for Waripa.

An account of the cooking of a prisoner was given me by an old 727
man at Sapos who had himself taken part in such affairs. 266

People used to go out to fight, they would come to a village, they fight,
they set fire to the village at night. They see a fine man, they kill him,
they take him home and hang him up to a tree. They put paint on him
and ornamental plants, they comb his hair. He stinks, but that does not
matter, they eat him just the same, the fire makes him good. He stays

On the islands situated to the southeast bows and arrows are less important as instruments of war; there we find artistically woven shields and carefully wrought clubs (which recently have been displaced to a great extent by longhandled iron axes), whereas shields are completely absent in Bougainville and on the neighboring islands and clubs play a very minor rôle. The excellent arms of the northwestern Solomon Islanders have protected them for generations against the attacks of the headhunters from Vella Lavella and New Georgia. The latter have always ravaged the islands of Choiseul and Ysabel, but greatly feared the noiseless arrows of our region, which struck their mark from the distance so surely and effectively. And although in recent times the headhunters, especially from Australia, are well provided with firearms despite all prohibitions, they still do not dare to extend their raids farther than northern Choiseul. I have unfortunately frequently had the opportunity to find out personally how unprotected one feels against the silently flying arrows even if one is equipped with the best firearms.

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Although my observations are incomplete and defective with regard to the interior tribes, I still felt that I was justified in publishing them: in part to supplement the observations of earlier writings about the Solomon Islands; and in part to arouse interest once again in these islands which are highly remarkable in every respect. The New Guinea Company in Berlin, which, by virtue of a royal letter of safe-conduct, is the actual ruler of this unknown region, unfortunately is not following the footsteps of the old Hamburg firm of Johann Cäsar Godeffroy, to which scholarship is indebted for extensive information about a great part of the South Seas. As a result of contact with the whites, which increases from year to year, many characteristic features are slowly beginning to disappear even on the northwestern Solomon Islands. Stone axes, for example, are no longer in actual use along the coast of Bougainville; they have been completely displaced by axes and knives of iron. Even among the inland tribes the new implements have replaced the old ones, though only quite recently. Only in the interior can one still occasionally obtain stone axes with the original handle, but on the coast the old implements must first be sought out laboriously from rubbish heaps, and even older people no longer know how to make the original binding. On the spears that formerly were prepared with the most minute care one now frequently finds strips of gaudy cotton material that are supposed to replace the former fine weaving. In the boats they now make use of sails (of white or brightly-colored cotton material), which formerly were never used, since the boats were propelled exclusively by oars. Settlements and plantations

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